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Gentleman's Religion:

WHEREIN

A late Pamphlet of pernicious Tendency is confuted, and the ESTABLISHED RELIGION, as practiſed by the *Better Part* of the Nation, fully explained and vindicated.

By a GENTLEMAN.

——— *Triſcurria Patriciorum!*

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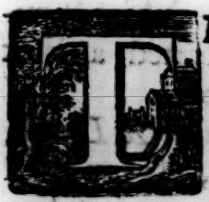
THE

Gentleman's Religion.

 HE indecent Liberties taken by, and allowed to every one that thinks himſelf qualified to reform publick Irregularities, have often engaged my moſt ſerious Thoughts, and became Matter of great Concern to me; not out of any private Regard to particular Perſons, but becauſe, ſuch publick Scandal is infectious and pernicious to the whole Civil Conſtitution. Of all Sorts of Cenſure, that which tends to leſſen the more principal and powerful Part of the People, is of the worſt Conſequence, becauſe, it renders thoſe who have the Management of Affairs in their Hands ridiculous, and perhaps, odious in the Eyes of the reſt; and when this is done, what can follow but Suſpicion, Murmuring, and Diſobedience on the one Side, and Contempt, Defiance, and Rigour on the other; which how conducive they are to the Good of the Nation, I leave to the Author of a

late Letter for aboliſhing the Ten Commandments to conſider. The only Reaſon he can poſſibly give for aſperſing People of Rank, is, that many of them deſerve it: I allow, if he pleaſes, this to be true; I allow that many little Follies and Irregularities may happen to be indulged among them; but is this a Reaſon that they ſhould be charged with a Contempt and Breach of every Thing Human and Divine? And by ſcandalous Innuendo's have the People exaſperated againſt them, and them againſt the People.

When this Pamphlet, intitled, *A Letter*, &c. firſt appeared in Publick, I expected that ſome abler Pen would have undertaken to examine its Principles, and have ſhewn the ill Deſigns of its Author; but nothing of this Kind appearing, I then concluded he was reſerved for the Civil Power, which as it had lately, in an extraordinary Manner, exerted itſelf in a neighbouring Kingdom againſt one *Lens*, a private Blaſter or Blaſphemer, who only declaimed in private Aſſemblies, and had no greater Force of Reaſon than was ſufficient to convert drunken Men, ſo I thought that this Arch-Blaſter could never have paſſed unpuniſhed; who, not confining himſelf to the Circle of his own Acquaintance, hath the Aſſurance to ſpeak to the whole World; and although he hath ſo artfully modelled his Stile, that it might be taken for Ridicule, yet it is well

well known that the moſt wicked Deſigns, and ſuch as their Authors never dared to propoſe ſeriouſly, have been uſhered in with a Joke in order to feel the Pulſe of the Company: But as neither publick Puniſhment nor publick Cenſure hath as yet attended him, I have been provoked to draw my weak Pen againſt him; by which, however, I hope to put in a proper Light his foul Miſrepreſentations of the Morals and Religion of Perſons of Diſtinction, and his pernicious Inſinuation that they ſtand in need of a Diſpenſation with Regard to the Ten Commandments.

To proceed then to his Letter, the firſt Argument he makes uſe of is, That the Syſtem of Receipts, commonly called the Ten Commandments, were deſigned only for the *Jews*, and therefore neither can nor ought to bind us, as if we were mere *Gentiles*, nay, *Gentiles* with the Spirit of *Samaritans*, who would have no Dealings with the *Jews*: But if he will lay any Streſs upon the Example and Authority of a polite People, it is remarkable that the *Roman* Church in the Reign of *Auguſtus*, were not aſhamed to pay a Regard to *Jewiſh* Ordinances; as we find by a *Roman* ſcrupleing to break their Sabbath. *Vin tu curtis oppedere Judæis?* And why then ſhould it be unreaſonable to ſuppoſe that ſound Politicians, able Miniſters, honeſt Patriots, and juſt Judges, may maintain ſome *Jewiſh* Principles,

ples, provided they ſquare (as I ſhall preſently ſhew the Ten Commandments do) with the Religion in Faſhion.

The Firſt Commandment then, neither is (as he is pleaſed to call it) an *obſolete Statute*, nor ought to be aboliſhed, being both obligatory in the Nature of the Thing, and actually obſerved by every Perſon who pretends to any Share of a polite Education: For, I appeal to every Man's Conſcience, and to the Obſervation of all Men upon all People, whether there is not in the Heart of every Perſon, and more eſpecially Perſons of Quality, a certain Affection or Paſſion (not that defined by the Philoſophers *Quæ ſubito fit & cito perit*) but one generally fixt there by Education, frequent Excerciſe, and the Care and Example of their Parents: One, for this Reaſon, familiar to them from their Youth, ſtrongly rooted and at laſt become the very Eſſence of their Souls, the *Voice of Nature*, the *Voice of God*, and the *Divinity that dwells within them*; for, as Mr. *Pope* expreſſeth it, *God and Nature always are the ſame*. This Conſideration will, I think, leave no Gentleman without his Object of Worſhip, but will provide one for Men of all Taſtes, him whoſe ſole Delight is in the muſical Sound and Splendor of Gold, or in the Pomp and Magnificence of Power, or in the delicious Richneſs and high Flavour of an elegant Repaſt, or in the indearing

dearing Change and ſweet Variety of Ladies of undiſguiſed Converſation and univerſal Benevolence.

It may indeed, here be objected, that I have altered the Senſe of the Commandment, and created more Gods than *one*, and ſo, inſtead of making our Religion eaſy, introduced an idolatrous Servitude; but this muſt proceed from Mens falling into our Author's miſtaken Senſe of this Statute, for he never obſerved that the Commandment begins in the ſingular Number, not the plural, and doth not ſay *ye* ſhall, but *Thou ſhalt have none other Gods but me*, plainly directing the individual Perſon ſpoken to, to the Worſhip of *one* God, but not Mankind in general.——And now, as I have according to the true and ſimple Meaning of the Words fixed the Senſe of this Commandment, and as the moſt genteel, moſt powerful, moſt wealthy, and conſequently the moſt knowing Part of the Nation give daily Proofs of their underſtanding it in this Senſe, the ſhort Paraphraſe which I here add, is only for the Uſe of the Vulgar, and ſuch illiterate Men as our Author, who not keeping polite Company, can be no Judges of the Modes of Speech. *Thou ſhalt have none other Gods but me*, that is (here the ruling Paſſion or Divinity ſtrikes within him) thou who by the Care of thy Inſtructors hath *been bred up under me*, and, becauſe they ſaw it regarded thy

thy eternal Welfare during thy whole Life, haſt been devoted to my Service, ſhalt not expend or appropiate any of the Time due to *me* in the Service of any other God, or the God of any other Man. And is not all this very religiouſly obſerved, eſpecially by People of Condition, who have Leiſure, Abilities, and a fervent Zeal to offer up the proper Oblations to their reſpective Deities? Hath any of theſe declared himſelf a Worſhiper of the Deity *Ambition*, who hath not immediately ſhewn an intire Subjection, Awe, and Reverence for that *one* Deity? And although he might have had frequent Temptations to be ſeduced into the idolatrous Worſhip of certain inferiour and exploded Deities, called *Honour*, *Patriotiſm*, *Liberty*, *(Di minorum Gentium)* yet it hath never been found that this Temptation had any Effect; although ſome have owned, that had it not been for the great Care that was taken by their Parents to confirm them in their Religion during their Youth, they could not well have reſiſted this Solicitation. It is the ſame Thing in the reſt.

The God of Riches loſeth none of his Adherents by the Importunity of Juſtice, Liberality, or Charity: The God of Wine is adored in ſpite of Temperance, Wiſdom, and Peace; and Beauty preſerves her Devotees notwithſtanding the vain Attempts of Modeſty, Chaſtity, and even Health herſelf; nay,

nay, the Sincerity of our preſent Religioſo's will appear further if we conſider, that they purſue the Worſhip of their reſpective Deities in *Labours abundant, in Priſons frequent, in Deaths oft, in Wearineſs and Painfulneſs, in Perils of Robbers, in Perils among falſe —— Siſters.*

Thus, I think, I have ſufficiently proved that the Firſt Commandment is, and ought to be obſerved, according to its true Intent, contrary to the ill Deſigns and falſe Reaſoning of our Author, who thought in overthrowing this Commandment, to ſap the Foundation of our holy Religion, and convert the whole Nation to Atheiſm. I will therefore proceed to the next.

Now let us obſerve with what wonderful Agility he bounces over the Second Commandment in theſe Words, *If the firſt be a Matter of Indifference, the Second muſt be much more ſo, and by Conſequence impertinent and unneceſſary*; but we are not to wonder that a Man in handling a bad Cauſe, ſhould lay hold of all Opportunities of ſlurring over Things. I muſt allow, however, that he ſpeaks conſiſtently with himſelf; for as he hath firſt ſcandalouſly hinted that Perſons of Quality have no Notion at all, or Belief of a God, ſo he may well diſcharge them from any Concern about worſhiping him under falſe Repreſentations: But, as I have proved them

to be moſt zealous Adores of *one* God, ſo I ſhall ſhew them to be intirely free from any idolatrous Forms of Worſhip.

The Second Commandment begins thus, (I do not quote as ſuppoſing it forgotten, but for the Sake of Perſpicuity) *Thou ſhalt not make to thyſelf any graven Image*; that is, thou ſhalt not make or cauſe to be made any graven Image for an Object of thy Worſhip. Now I will allow, that Perſons of Rank admire and make uſe of ſeveral Gold and Silver Utenſils, with carved Images on them, ſuch as Gold-headed Canes, Snuff Boxes, chaſed Watches, and a vaſt Number of thoſe Neceſſaries of Life and Accompliſhments of polite People, which ſtock our Toy-Shops: But this proves no Idolatry in the Owners; for carve the ſame upon Pieces of Wood, Lead, or Horn, and they will deſpiſe, and be aſhamed to be the Owners of them: So, that it is plain, they pay not the leaſt Veneration to the mere Images: And really it would be abſurd to ſuppoſe, that the neglecting the precious and adorable Subſtance, they ſhould deify a new Figure or Faſhion, the Creature of a pitiful Machanick's Imagination. This ſame Obſervation will clear them of any Suſpicion of Image-worſhip, in their ſetting a Value upon certain round Pieces of Gold and Silver, ſtampt with the Heads of Kings or Queens; for it is notorious, that

no

no Body ſets the ſame Value upon, or pays the ſame Adoration to one of thoſe Images wrought on Copper.

The Commandment goes on, *nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, thou ſhall not bow down to them,* &c. Now as People of nice Education and Underſtanding, can never be ſo blindly led as to form to themſelves any Notions, much leſs Likeneſs of any Thing which "Neither "their Eye hath ſeen, nor their Ear heard, "neither could it ever enter into their Hearts "to conceive." I think they cannot poſſibly be guilty with regard to *any Thing in Heaven above*; and with regard to Earth and Water, I can eaſily prove them to be no Tranſgreſſors, by ſhewing that in whatever Inſtance they make Uſe of the Images of ſublunary Things, they are not the Images, but their Originals they worſhip. For Example, a Man of Taſte may have in his Houſe Paintings of wild and tame Fowl, and alſo of ſeveral delicate Fiſhes: But what then? He often, I allow you, looks *up* at theſe, but as for his bowing down, he reſerves that for the Subſtance from which thoſe Pictures were taken; and at an Entertainment, is often ſeen in a devout Poſture, humbly bending before the Shrine of the Deity where he would often ſee him Face to Face, were it it not for the

Clouds and Darkneſs raiſed about him by *French* Sorcerers.

It may here be objected, that Men of Quality often have Children who are the Likeneſs of Apes, * Cods, or Calves; and as they and their Families are often obſerved to adore theſe, they may be thought equally idolatrous with the Worſhipers of *Pithecus*, *Dagon*, and *Serapis*. But the Words of the Commandment are, *Thou ſhalt not make*, &c. and who can prove that they made theſe, when the Abilities of Footmen are ſo much admired.

Having now fixed the Object of our Worſhip, and ſhewn the Abſurdity of working him up into any graven or molten Image, in order to pay Devotion to it, I proceed to the Third Commandment, viz. *Thou ſhalt not take the Name of the Lord thy God in vain*, &c. And it is remarkable, that this Commandment is perhaps more ſtrictly obſerved in this Nation than any other, no Man ever ſwearing by the Deity he worſhips, or calling to witneſs what he ſays; the God of Avarice, Luſt, or Ambition, juſtly reckoning theſe very Sounds ſacred and inviolable: Nay, ſo cautious hath our Nation been, that fearing leſt this blaſphemous Vice, in which moſt other Parts of the World ſet us an Example, ſhould at length infect us, they have invented Words

* *College Names for ſtupid Fellow Commoners.*

Words of no Signification, the Uſe of which diverts them from falling into this Sin: Thus we often hear *upon my Reputation, Credit, Honour*, which are Words that have no Meaning at all, and might as well have been omitted, but for the abovementioned excellent Uſe. The ſame Inſignificancy is obſerveable in the Expreſſions *by my Soul, Conſcience, Faith:* And becauſe when a Gentleman is in a Paſſion, or wants to ſhew himſelf a Man of Courage, it is not to be expected that he ſhould be under the Guidance of Reaſon, and ſo may poſſibly fall into the Crime we have been talking of; for fear, I ſay, of this, they have beforehand invented for theſe Occaſions Sounds ſtill leſs ſignificant than the former, ſuch as by G——d, by J——s, by the H----y G——ſt; and becauſe Children are very ſubject to Paſſions, they are taught theſe little innocent Oaths as ſoon as they can ſpeak; their Fathers and the Servants of the Family repeating them to them every Hour, that they may be fixed and confirmed in their Memories.

I muſt now take Notice of our Author's Senſe and Explanation of the Words, *in vain*. He very poſitively expreſſeth himſelf thus, *The Expreſſion of ſaying or doing a Thing in vain is ſo plain and obvious, that no Man even of common Senſe, can miſtake it*; and yet this Man of *uncommon Senſe* hath miſtaken it; for he

he ſays, that when a Perſon takes an Oath *as a Means of obtaining any Office Eccleſiaſtical, Civil, or Military, he cannot poſſibly be ſaid to take that Oath in vain.* But I ſhall ſhew, that if he diſcharges the Duties of that Employment, ſo as to make his Service equivalent to the Salary he receives, he hath then taken the Oath *in vain*, being according to the Author's own Senſe, no Gainer by the Bargain: For as when two Men in the common way of challenging, jockying, and handycapping, have made ſuch an equal Exchange, that neither one nor the other is over-reached, or gains any thing; as I ſay, in this Caſe, the Exchange might as well have been let alone and the Bargain is *vain*; ſo when an Oath is taken, and nothing received but a Salary for which an Equivalent in Service is to be paid down, then is that Oath taken in *vain*. This being a moral Truth, and conſequently demonſtrable, I have got a Mathematician to demonſtrate it as follows, in a Manner ſomewhat differing from the proceding.

Let the Symbol S. denote the Salary, D. the Duty, & VO. the Root of an Oath; then becauſe the Salary is given as an Equivalent for both Oath and Duty, it will be $S = D + VO$ but becauſe when the Salary becomes pretty large, the Oath becomes an evaneſcent Quantity, it will be $S = D$ or $S - D =$ nothing $=$ to a vain and frivolous Bargain. Thus

Thus I think it fairly appears, that a Man may ſwear by or make uſe of the Name of that particular Deity which he worſhips, whether it be Riches, Flattery, Fraud, or any other; I ſay, he may make uſe of their Names, Intereſt or Authority to get an Employment; but ſtill, if he diſcharges punctually the Duties of that Employment, he is guilty of a Breach of this Commandment, having as was demonſtrated, taken the Name in vain. I would not here be thought to reflect on the Gentlemen of this Nation who are in Publick Offices, as if they were Offenders in this Senſe; for it is very well known, that as ſoon as any Gentleman hath qualified himſelf for any Employment (which he doth by taking Oaths) he immediately reſolves to act with the greateſt Caution, leſt by a Service equivalent to the Salary, he ſhould be guilty of ſwearing in *vain*; nay, and thoſe who have the Gift of Places, are in this Reſpect very careful, chuſing (as far as they can diſcern) Men who, were they willing, yet have it not in their Power to offend in this Point.

The Reader will here be pleaſed to take Notice of the Method of Reaſoning I have made choice of, becauſe although it is very concluſive, yet it is a little out of the common Road: When then I undertake to demonſtrate the Truth and Obligation of any Command-

Commandment, I generally ſhew that the Gentlemen of Figure, Politeneſs and Fortune, and conſequently of Worth, Knowledge, and Underſtanding, are through the whole Nation ſtrict Obſervers of it; from whence it follows, that all thoſe of inferiour Degree ought to imitate their great and learned Patterns, ſince theſe are, as it were, the *Genus Summum*, having all the inferiour Parts under them, as a *Species Infima*; and it is a Rule in Logick, *Quod prædicatur de genere prædicatur etiam de Specie quæ ſubjicitur.* I could indeed have brought Arguments proving the Obſervation of theſe Laws *a Priore* from the Free-will-fulneſs unerring Nature, and Rationability of Man; as alſo a *Poſteriore* from the Effects that the Non-obſervance of them would have in the Diſſolution of our preſent Government; but I chuſe to make uſe of the *Argumentum ad Verecundiam* in an Age where Politeneſs, Deference, Complacency, Modeſty, and Good-humour are Characters beſtowed upon every one.

Our Author, in his way of handling the *Fourth* Commandment, calumniates, according to his uſual Cuſtom, Perſons of prime Degree, by hinting, that they neither do, nor are obliged to ſet apart any of their Time for Devotion, which he pretends to prove by theſe Words; *They therefore that have nothing at all to do* (meaning People of Faſhion)

ſhion) *are no ways concerned in this Commandment.* Were I to conſider myſelf as a mere Writer in Oppoſition to him, I might almoſt be ſorry that I have only the right Side of the Queſtion to defend, for my Parts cannot in this Caſe ſo well ſhew themſelves, becauſe Truth generally pleads for itſelf: However, as he endeavours to raiſe a Miſt before Men's Eyes, ſo as to perſuade them that genteel Perſons are not devout, even one ſeventh Part of their Time, I ſhall take upon me to ſhew, that they are ſeven Times as devout as the Commandment requires, that is, ſix Times more devout than they need be; and that I may not leave what I ſay ſubject to any Cavil, I quote the Words of the Commandment, *Six Days ſhalt thou labour — But the Seventh Day is the Sabbath — in it thou ſhalt do no Manner of Work.* Perſons of Wealth and Rank had really ſhewn but little of that Wiſdom which they poſſeſs, or of that Zeal for their reſpective Deities which ſets their Souls on Fire, had they laid out no more than a Seventh of their Time in religious Exerciſes: No, let any one Man but obſerve how they *number their Days*, and he will clearly ſee how they *apply their Hearts unto Wiſdom.* Indeed, the little poor Remains of a certain blind and bigotted People, pride themſelves upon devoting a pitiful *Seventh* of their Time to the hearing explained, and reading themſelves,

ſelves, certain Books that pretend to inſtruct Men in Virtue, and ſome Trifle of each Morning, Noon, and Evening, in gabbling over their Prayers to a God whom they pompouſly ſtile *Lord of Lords*; but the truly and intirely religious People of Figure and Faſhion, never put off their God with little Scraps of Time which they redeem from the Buſineſs of providing the Neceſſaries of Life, but ſo overwhelm him with holy Offices the whole *ſeven* Days, but eſpecially the *Seventh*, that their Families are often Sufferers by their uninterrupted Devotion. Thus, by conſtant Perſeverance in their Duty, they make a *Pleaſure* of Religion, and generally both enjoy the Pleaſures of this Life, and are *wiſe unto Salivation*; and when the God, whom ſilly Enthuſiaſts ſtile *Almighty and moſt Gracious*, will grant to their Prayers only ſuch Things as he, forſooth, thinks fit; the bountiful God of every zealous polite Worſhiper is ready at all Hours to gratify him in whatever he pleaſes to aſk.

But the Commandment goeth on, *Thou*, *nor thy Son*, *nor thy Daughter*, &c. Here, I think it my Duty to do due Honour to Perſons of Rank, by obſerving upon the great Care and Pains they take to train up their Children in the *Way they themſelves go.* Do they ever let them go to the Places of Publick Worſhip, ſuch as the *Park*, the *Mall*, or the *Strand*, without

without a *Week's Preparation?* Do they not there point out to them Examples of the *Clean*, the *Pure*, and the *Unſullied*, ſuch as are without *Wrinkle*, or *Spot*, (except thoſe Embelliſhments of Angelick Whiteneſs, called *Spots of Beauty*) and alſo ſhew them nauſeous Inſtances of Perſons whoſe Brightneſs hath been obſcured by the Ruſt of Time, or thoſe whoſe fair Outſide is but Pain and Hypocracy, or thoſe who appear there in ſcandalous *Wedding Garments?* And do they not oblige their Men-Servants to repair to the ſame Places, and imitate the Behaviour of their Maſters? And are not the Maid-Servants, as Female-Sextons, directed to prepare at home every Thing neceſſary for the Domeſtick Worſhip of the Day? Need I mention, how the *Cattle* are ſo far from being employed in any Drudgery, that they are dreſſed out and attend their Owners to the very ſame Places of Publick Devotion? And no doubt, as Horſes are ſagacious Animals, they imbibe ſeveral Notions of Religion in common with their Maſters. —— As for the Stranger, is there any ſuch entertained within the Gates of genteel Perſons, unleſs he joins in the Worſhip of the Family? And is he not often (ſhould he be a little refractory or bigotted to a different Religion) preſſed, teazed, and obliged to receive of the Bleſſing of the *Inſpiring God*, till he either falls proſtrate before the

Deity, or (if he perſiſts to be an Atheiſt) ſteals away while the reſt are in that devout Poſture: Or ſhould *Gaming* or Cenſure be the Religion of the Houſe, is he not obliged to *pour out his Purſe* before the *Lord*, or ſacrifice an Hecatomb of Characters to the Goddeſs of the Temple?—From what hath been ſaid, I think it appears, that any Man who charges People of Rank and Diſtinction with breaking the Sabbath, ought to have his Head broke.

The Extent of the Fifth Commandment doth not at all ſeem to be underſtood by our Author. The Fifth Commandment, ſays he, *was plainly calculated for the* Jews, *as appears from the Promiſe of a long Enjoyment of their new Poſſeſſions*; but with Submiſſion, I think it was alſo calculated for us as well as the *Jews*, which is made out in the very Words of the Law, *Honour thy Father and thy Mother, that thy Days may be long in the Land*; long Poſſeſſion being a natural and invariable Conſequence to us, as well as the *Jews*, of the Honour paid to our Parents. I will regularly explain this from the Beginning: And firſt, if we regard the Intention of the Commandment, we ſhall find, that the Deſign of it was to make our *Days long in the Land which the Lord our God giveth us*, that is, *the Eſtate which the God of our Fathers gave them, and intended for us, if we deſerve*

deſerve it. Therefore all Methods of *Honouring*, which promote not this chief End, are foreign to the Purpoſe, not advancing the Point which was in view when the Law was given, *viz.* to be put into a full and laſting Poſſeſſion of the *Promiſes*. Hence it follows, that its an abſolutely uſeleſs Thing to make the Mind concur in any Reſpect or Honour we pay our Parents, to talk with Regard of them where they cannot poſſibly hear of it, or to obey their Orders any farther than to make them *believe* that we obſerve them. To their Faces, indeed, it is our Duty to pretend the greateſt Affection, Deference, and Readineſs to ſerve them; ſhewing a Zeal to aſſert, and defend violently any Prejudice they may happen to entertain, proteſting that we really are of the ſame Opinion; and if any of our Brothers happen to take the oppoſite Side of any trifling Argument, to exclaim and rail againſt them as diſreſpectful, undutiful, and Diſhonourers of their Parents. It will alſo be of Uſe to make a Show of our Regard, by acquainting them with any unguarded Expreſſions which we hear our Brothers or Siſters drop concerning them, any Neglect we know them guilty of, or, in Caſe none of theſe offer, to invent Stories of our own for that Purpoſe. It is a Pity that well-inclined Perſons ſhould over-act a Thing, and loſe the Benefit of this Commandment by being

being too much in earneſt. The Thing aimed at is, the honouring our Parents, that is, ſeeming wholely devoted to their Pleaſure; and what is it to me or them whether this proceed from my Heart or not, provided I can by a well-managed Addreſs and Behaviour make them believe it doth, and pleaſe them, perhaps, more than if I had been in downright Earneſt?

Ut qui conducti plorant in funere dicunt,
Et faciunt prope plura dolentibus ex animo.

For this Reaſon, as theſe Verſes may direct us in the Manner of paying Reſpect to our deceaſed Parents, ſo may they alſo aſſiſt us in the honouring them when living: And the Duty will appear much more eaſy than according to our Author, who impoſes an unneceſſary Serioufneſs in the Affair, increaſing them by the Labour of Children, and robbing the Parents of a great deal of Pleaſure, ſince it appears, that to be in earneſt would often give our Services an harſh and unpalatable Savour; whereas, if we aim only at the outer Appearance, Shew, and Oſtentation of Reſpect, all our Actions will have the moſt agreeable Reliſh imaginable: And thus having fixed this important Part of the Commandment to its proper Signification, it is requiſite I ſhould in the next Place, explain who

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are our Parents, and aſcertain the Perſons to whom this *Honour* and Reſpect which I have been deſcribing ſhould be paid, becauſe it hath been found, that ſome Children have here run into an Error, ſhewing a Regard and Eſteem for Perſons who are ſo far from deſerving the Name of Parents, that they really ſcarce have the Appearance of reaſonable Creatures, extending thereby the Force of the Commandment beyond all Reaſon, and incumbering themſelves with an unneceſſary, unprofitable, and almoſt endleſs Labour.

Becauſe then a human Creature, about the Age of Fourſcore, hath loſt moſt of thoſe mental Qualities that conſtitute a Man of Honour, called by Philoſophers the *Reaſoning Faculties*, ſuch as Diſputing, Wrangling, Scheming, Fineſſing; and is alſo deprived of thoſe corporeal Abilities that concur to compleat him a Gentlemen, ſuch as Swaggering, Drinking, Whoreing, Fighting, joined to an erect bold Carriage, and ſublime Front, (which laſt the Philoſophers have alſo added to the Characteriſticks of the *noble* Human Species) I ſay, by theſe Diſqualifications he is excluded the *Forum Humanum*, or, as the Lawyers phraſe it, is no longer *Rectus in Curia*; and conſequently it will be readily allowed me, that he is no longer to be regarded as a Parent, whom the World regardeth not as a Man: Beſide, it would be abſurd to ſtrive to

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be agreeable, or give Pleaſure to Creatures weak, withered, and decrepid, with their Apprehenſion dulled, their Imagination loſt, and their vital Faculties like a Lamp whoſe Oyl is ſpent, juſt glimmering, and upon the Point of expiring; in ſhort, with nothing like the Appearance of a Soul about them, except ſome fond, extravagant, and unneceſſary Wiſhes, which they ſtill entertain for their Children. But as Wiſhing is now all they have in their Power, and as they are quite deſtitute of Abilities to promote their Wiſhes, ſo upon this Head, Eſteem, Reſpect, or Regard are as little due to them, as to an *Egyptian* Mummy, or to the Duſt of our Father *Adam*, were it in the Cuſtody of any Man now living.

Thus I think it is plain, that our Author, upon this Commandment, was intirely in the Dark with Regard to its Signification, Extent, and the Objects of the Honour enjoined in it. I might ſay a great deal concerning the univerſal ſtrict Obſervation of this Statute, but this would be waſting Time, and proving a Thing which is evident, even to *Children*: However, I cannot omit a Saying of a certain old Perſon, who in antient Times was reckoned a Sort of a Prophet, becauſe it is a Prediction that remarkably ſhews how much the preſent Age reverence their Parents, *Whoſo honoureth not his Father and his Mother, the Ravens*

Ravens of the Valley ſhall pick out his Eyes. Now I could produce Multitudes of blind People who have loſt their Eyes in the moſt various Ways that can be thought of, and yet I dare venture, that among a Million, not one of them ever had his Eyes picked out by a Raven, or any Number of Ravens; which plainly ſhews how rare a Thing the Neglect of this Law is.

The Sixth Commandment, and the Practice of Gentlemen with Regard to it, have been put into ſuch a Light by this Author, that I am amazed we have not had by this Time an Account of ſome Man of Honour's running him through the Guts, or to ſpeak more politely, *pinking his Soul.* This Commandment, ſays he, *could never be intended as an abſolute Prohibition not to take away the Life of a Man, it only prohibits that clumſy butcherly Way of murdering made uſe of by the vileſt and meaneſt Part of Mankind; whereas People of Rank and Diſtinction, who only kill in an honourable Gentleman-like Way, are no Way concerned in this Commandment, or affected by it.* This is, by *Innuendo*, aſperſing Men of Diſtinction as Aſſaſſins, and afterwards pretending to ſcreen them by that Phantom called Honour. Now let my courteous Reader compare the above Expoſition of this Commandment with the following brief one by me: *Thou ſhalt do no Murder*; that is, Thou

ſhalt not do any Act of Violence that ſhall be *deemed* the putting an End to a Man's Life. This muſt be the true Senſe of the Commandment; for if an Action committed by any Perſon cannot be *deemed* or *judged* Criminal, how is he chargeable with it? And therefore when a proper Jury, *ſelected* by a *proper Perſon*, have not the *Conſcience* to find a Man guilty who is charged with this Crime, that Man ought certainly to be eſteemed innocent: This will be ſufficient to defend our Nobility and Gentry on this Head; for, if Men are *guilty*, or, which is the ſame Thing, *found guilty* of Murder, Death is a Conſequence by the Law, and therefore *a Remotione Conſequentis ad Remotionem Antecedentis*, if there is no Death, there was no Guilt. It follows then to a Demonſtration, that Perſons of Figure are never guilty of Murder, from the intire Want of Inſtances of their being put to Death for that Crime. I do not, indeed, deny that Men of Figure ſometimes *kill* Men, but that is not to be reckoned Murder; for Murder you ſee plainly is the being found *guilty* of ſhedding Blood: Now, if this ſimple *killing* ſhould, by Men of vulgar Underſtandings, ſtill be ſuſpected of ſome little Cruelty, or Barbarity, I will give them entire Satisfaction to the contrary.—In all Ages and Nations it hath been allowed to kill Men in Defence of Property, in order to repulſe perſonal

ſonal Injuries or Aſſaults. Now with regard to Property, there hath reigned, it is certain, for a tedious Time paſt, a Prejudice that pretended to make a Diſtinction between Poſſeſſions; for Inſtance, betweeen a Man's Purſe and an agreeable young Female, whom by gentle *Arts* he hath made a Property of, making it lawful for him to kill the Perſon who attempted to deprive him of the Means of Life, but not him who would deprive him of the Comforts of it: For if a Man be allowed to kill another in Defence of the Means of Life, that is, Life itſelf, he is alſo to be allowed to kill him in Defence of Pleaſure; for I have often heard in the Company of the fineſt Gentlemen, *What is Life without Pleaſure?* Since then Pleaſure to a Man of Taſte, is, at leaſt, equally dear as his Life, there is evidently as good a Reaſon for his killing a Man in Behalf of the one as the other. The very ſame way of arguing holds good with regard to a fine-bred Man's Vindication of his fine-bred Horſes and Dogs, and of his Knowledge in all the faſhionable Sports and Diverſions, and of his Judgment in all controverted Points at a Gaming-Table: And this is true in fact, for *whipping* a Man *through the Lungs* is never reckoned more lawful and juſtifiable, than upon theſe unavoidable Occaſions.

There is another Species of *ſimple killing*

made uſe of by Gentlemen, which Perſons of little Diſcernment may miſtake for Murder, I mean that of *drinking a Man dead*. But as Drinking is now a Days the moſt agreeable, the moſt ſprightly, and almoſt the only way that Gentlemen have of ſhewing how well they can converſe and entertain one another, it is plain that whoever drinks another *dead* in the way of Converſation, is no more criminal than if he fairly ran him down by ſuperior Learning, or a greater Flow of Wit; and that the Caſe is the ſame is plain from this, that the Perſon who is killed in this Manner, always diſcovers a great Weakneſs and Stupidity in the Conteſt, and his Antagoniſt an able Head and a wonderful Strength of Parts. — As to perſonal Injuries, ſince every one knows that both the Characters and Conſtitutions of Men of Quality are of ſo fine, and delicate, and tender a Nature, that they cannot withſtand the ſlighteſt Blaſts of Cenſure, or the leaſt Act of Violence, and are ſo conſtituted as to be very ſuſceptible of Stains and Infections, they in Point of Self-Preſervation do leſs than ſtop the Breath, and diſable the Hand that would in the leaſt attempt to hurt them.

When I came to conſider the Seventh Commandment, I found more than half the Work already finiſhed to my Hand: The Author, in his Explanation of this Statute, fairly allowing

lowing that, with regard to the inferiour and more ignoble Part of Mankind, it ought to be in full Force and Vigour; but then he is ſtill for leading the powerful, rich, and more worthy Part of the Species into Error, as if the fraudulent Inſinuation, the falſe Reaſoning, or all the joint Powers of one in his Obſcurity, could debauch by this Crime of Adultery, Minds noble by Birth, generous from an innate ſelf-begotten Principle, and from a bold Spirit, and a refined Notion of Honour and Virtue, capable of no Actions that can make them bluſh, nor uſed to bluſh for any Actions of which they are capable: But I ſhall ſhew him, that if he had taken into Conſideration either the Frame of Mind or Body which our Nobility and Gentry are poſſeſſed of, he would have deſpaired of ever being able to ſeduce them, and juſtly have dreaded their Reſentment for an Attempt of this Nature. To ſhew their good Inclinations in this Point, I would produce one Inſtance which may ſupply the Place of a thouſand, and that is a Law or Act of Parli*amens* called or intitled, *An Act for the further Prevention of clandeſtine Conjunctions Copulative, between the two more worthy Genders.* After many Ways and Means made uſe of to very good Purpoſe by our Nobility and Gentry to ſhun, baffle, and evade their becoming guilty of Adultery, at laſt, by a Superiority of Underſtanding, and

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an uncommon Depth of Thought this Act was ſtruck out, by which it was made lawful for Perſons of Wealth and Rank to marry and cohabit for the Space of one Year, after which, if either grows tired of the others Company, or hath a Mind to vary the Diverſion, or any other Occaſion happens that ſhall ſeem reaſonable to any of the Parties concerned in the ſaid *Conjunction*, they are at Liberty to part, not in the leaſt chargeable with a Breach of this Commandment, as having lived ſo long together in *Holy Wedlock*; nay, not even although they ſhould afterwards marry other Perſons, the Law, in that Caſe, making the former Marriage *null and void*, and by a Power and Virtue peculiar to itſelf, making that which *was*, and *is*, and ever *ſhall be*, *never to have been.*

Every Body muſt allow, that there is in this Law, the greateſt Care imaginable taken to prevent Adultery. He muſt be a mad Man who would now be at the Pains and Coſts of bribing, procuring, and keeping ſecret an unlawful Intrigue, when he can without Uneaſineſs, without Cenſure, and without Expence, in a lawful and ſecure Way, gratify his lawful Paſſion, and be no longer confined than that Paſſion laſts; it being perfectly reaſonable, that as our Affections were intended and deſigned to laſt as long as our Marriage, ſo this Marriage ſhould laſt no longer than

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our Affections. It is true, indeed, that the aforeſaid Act doth at preſent extend only to Perſons under the Age of Twenty One: For the Legiſlature, not willing to do any Thing raſhly, thought fit firſt to make a Tryal of this Law on a few Perſons, and thoſe the moſt likely to reap an Advantage by it; but it is to be hoped, that when they ſee the many good Effects of it, and eſpecially how it anſwers the great End of diſcouraging Adultery, by making the Marriage-Yoke eaſy and light, it is, I ſay, to be expected that they will make it extend to all Perſons under the Age of Fourſcore, beyond which it can rarely be of any Uſe.

By the aforeſaid Act appears (contrary to what the Repealer of the Ten Commandments would ſuggeſt) not only the great Antipathy our Superiors have to Adultery, but alſo their great Wiſdom in the Method taken to prevent a Vice of this Kind, theirs being an exact Imitation of the *Perſian* Government, as deſcribed by *Xenophon*, *Other Nations*, ſays he, *are content to make Laws againſt Adulterers, and if any Perſon is guilty of a Breach of theſe Laws, a Penalty ſucceeds*; but our Law-givers take Care there ſhall be no Adulterers among us.

I could make it appear from ſeveral other Inſtances, what ſtrict Obſervers People of Condition are of this Commandment, by ſhewing

ſhewing how uncommon it is for any Gentleman to be called a Whore-Maſter, or any Lady a Whore, Names intirely unknown to them: That it is in no Nation under the Sun more difficult to prove Adultery, and that there are no where fewer Inſtances of Perſons being found guilty, and that where there is an Inſtance of this Kind, it appears for the moſt part to have been only an invidious Proſecution, by the Levity of the Puniſhment inflicted: But I have already ſaid enough upon this Head to vindicate the honourable Characters of People of Faſhion, and to enforce the Neceſſity and Uſe of this Commandment from the Regard paid to it, by Men ſet as a Light to guide a weak and ſuperſtitious Populace. However, I cannot diſmiſs this Subject without taking Notice of an Argument brought by our Author for the Encouragement of a prolifick Commerce between Perſons of noble Extraction and thoſe of Plebeian Pedigree, *viz. That it ought to be conſidered as a Way of mending the Blood of the next Generation*; a Blunder which he never could have been guilty of, had he either any Skill in Natural Philoſophy, or any Experience in the Mixture of ſeveral Liquors, or any Knowledge of the Animal Œconomy; for noble Blood, although in its natural unmixt State, and contained in its own proper Veſſels, it appears a Fluid void of all peſtilential Princi-

ples,

ples, ſends abroad no Malignancy, nor infects Perſons at a Diſtance with any contagious Diſorders; yet it is well known, that being incorporated with a Plebeian Fluid in the prolifick Way, there often ariſe thence very odd Kinds of Appearances in the Conſtitution both of the Mother and the Offspring, and Conſequences ſo fatal, that although their Blood might properly enough be ſaid to be *enobled*, yet few would ſide with our Author and ſay it was much mended: Yet can this reflect no Diſhonour upon our Nobility, for every one will ſee that this is not at all owing to their Blood, conſidered as a pure, unmixed, and generous Fluid, but is entirely to be imputed to an unnatural Conjunction: Juſt as in Chymical Operations, ſeveral Liquors, which when confined ſeparately, are to Appearance pleaſing to the Eye and grateful to the Smell, and notwithſtanding this, are replete with certain latent Principles and conſtituent Parts, which, upon Mixture, elope from their Confinement, become diſagreeable to all the Senſes, and diſcover a Malignancy which would otherwiſe have remained hidden and harmleſs.

In the Eighth Commandment he lays *ſtealing* to the Charge of People of Rank, under the ſpecious Names of *Arts and Branches of Induſtry*, by which ſuch Perſons increaſe their Fortunes, and ſupport their State and Fi-

gure in the World. This is plainly saying, that Men of Honour and Fortune make a *Trade* of stealing: But I shall clear them of this Aspersion, by shewing, 1st, That they are often charged with stealing what is, in Reallity, their own Property. 2dly. That they always give an Equivalent for every Thing transferred from others to them. And 3dly, From the Nature of Riches themselves. 1st. Then in the Case of their being charged with stealing what is their own Property; I hope it will be readily granted me, that the good Things of this Life are differently adapted to the different Characters and Qualities of Men. For Instance, what would be more ridiculous or improper than to see a petty Farmer Master of, and mounted on a Horse worth fifty Guineas? Would not Mankind with one Consent say, that that Horse was *fit* for a Lord, and that it was a Pity such a Fellow should have him? And would not several be apt to say, they doubted whether he came honestly by him? And as we here find the Property determined by the universal Voice of Nature, who could say, if a Lord or Man of Figure seized the said Horse, that he did not seize a Thing which was his natural Right? The same holds good in all other Instances where ordinary People, by the fortuitous Dispensation of Fortune, come into the Possession of Things not *fit or proper* for them,

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and therefore not their *Property*. And hence we clearly ſee the juſt Right and Title of a Man of Wealth and Power to any Thing poſſeſſed by any of his Tenants or inferiour Neighbours; provided he, in his great Wiſdom, thinks it will be an Ornament either to his Eſtate, ſuch as a well improved Piece of Ground, or to his Equipage, ſuch as a beautiful Coach or Saddle Horſes, or to his Table, ſuch as fat Sheep and Oxen, well-fed Poultry of all Sorts, and new-laid Eggs; nor can he from this Conſideration be ſlandered as robbing even the Hen-rooſts of the Poor. Nothing is the Property of the Poor, but poor Things, *parvum parva decent*; and as the *Fitneſs of Things* is a fundamental Principle in Morality, it is plain that rich Men in Seizures of this Nature, act upon a moral Principle.

2dly, They give an Equivalent for every Thing transferred from others to them: For, if the Owner gives it up to them, either becauſe he ſees it fit for them, or becauſe he dreads their juſt Reſentment for keeping them out of their Right, or becauſe he prudently hopes for their Favour, do they ever fail even to overpay him, either by giving him a pleaſant Look when they meet him, or perhaps ſaluting him, or ſometimes even inviting him Home on a *Sunday* to dine with their Servants. But ſhould he prove ſo tenacious and ſtubborn that they cannot get their *own*, but by a due

Courſe of Law, even here it coſts them the full Worth; for although the Law is open to *them*, that is, although they have a Power of making a Road or Highway through it, yet it muſt be owned it coſts them a deal of Trouble and Expence in removing a vaſt Rubbiſh of old Deeds and Witneſſes, and paying Labourers or Lawyers to hew down huge Acts of Parliament. And even at that Time, when Men of Faſhion were perſuaded of the Exiſtance of their own Souls, they never ſcrupled freely to part with even them, in conſideration of what they received, which ſurely were more than an Equivalent for any Thing they could get, in *Exchange for their Souls*. Upon the Whole, it is plain, that inſtead of ſtealing, they only either receive their *own* from the Owners Hands, or take it from him in a legal Way, and after all, dearly pay for it.

3dly, With regard to the Nature of Riches themſelves: Gold and Silver have always been obſerved by Philoſophers to have the greateſt attractive Forces of any Bodies in Nature; and ſince Action and Re-action are equal, and the Force is obſerved to be the greateſt of all in the Point of Contact: It is plain, that when the Hands of Generals, Treaſurers, Miniſters, or any other publick Truſtees approach theſe Mettals, both the Gold muſt attract their Hands, and their Hands

Hands the Gold, till the Coheſion becomes ſo firm, as ſcarce to be deſtroyed by any * Power in Nature. And is it not a very hard Caſe, that any Qualities in Mettals ſhould be reckoned Crimes in publick Truſtees? For I aſſure all People, that theſe Gentlemen themſelves are intirely ignorant how this happens, and can give no Reaſon or Account for the Phenomenon; for when they have been publickly queſtioned how ſo much Money came to ſtick to them, they were at a Loſs in *accounting* for it; and it was thought cruel to teize about *occult Qualities*, which however they endeavoured to explain by the Words *Secret Services*.

The Ninth Commandment, according to our Author's own Words, *ſeems to be liable to as little Exception as any, and to be a very juſt and reaſonable Injunction*, but then by the Qualifications which he propoſes, he doth not

* *A certain Chymiſt contradicts this, by propoſing the following Proceſs.—Erect two Pots with a Beam tranſverſe, take a ſubliming Pot of a quadrangular Form, much in the Shape of a common Cart, place the Poſt under the tranſverſe Beam, and in it ſublime the Body to which any Quantity of publick Gold hath adhered, tying a Hempen Cord with a running Knot about a Notch toward one End of it; then tying the ſaid Cord to the tranſverſe Beam, ſuddenly whisk away the ſubliming Pot, and you will in an Inſtant ſee all the Gold precipitated, leaving the Subſtance to which it adhered, ſuſpended in the Air, in Form of a* Caput Mortuum, *to the great Aſtoniſhment of the Beholders.*

ſeem

ſeem ſufficiently to have conſidered the true Meaning of the Law, *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour*, &c. Now a Moral Falſehood is defined an Action unconformable and repugnant to the fixed Nature and Relation of Things. For Inſtance, in the Nature of Things, it would be better for a poor Man to die quickly of ſome accute Diſorder, than of Hunger in a lingering and painful Manner, and therefore a Phyſician would act a Moral Falſehood, who cured a Man who had not what would keep him many Weeks alive after he recovered. Again, it is an indiſputable Truth, that we ſhould diſarm a Perſon who attempts to injure another; therefore a Lawyer would act a Falſehood if he refuſed Fees on the wrong Side of a Cauſe; taking Money from a Perſon being the ſureſt Way of diſarming him: In like Manner it is agreed, that prefering Perſons of Learning and Abilities to Livings, diverts them from reading, and puts an End to their Studies; wherefore it would be an Action morally falſe, ſhould a Biſhop, neglecting the Charity due to his own Family, go in Search of ingenious and ſtudious Perſons. So likewiſe for Court Favourites, Royal Minions, Prime Miniſters, Secretaries of State, Privy Counſellers, Decypherers, Spies, Pimps, Informers, Judges, Juſtices, Advocates, and polite Female Aſſemblies: I ſay for all theſe to adhere rigidly

rigidly to what ſome Perſons (ignorant of the mutual Relation and Fitneſs or Conveniency of Things) call Truth, would be acting an Untruth, to the belying and bearing falſe Witneſs againſt their own proper Characters, and would be acting in a ſhuffling and falacious Manner with their Neighbours, to whom their former Behaviour gave Promiſes and Expectations of different Uſage. This is ſufficient to ſhew the Force of the Words bearing falſe Witneſs, and that there was no Neceſſity for any Qualification or Limitation of their Meaning, for the Benefit of the aforeſaid Characters, as our Author affirms. I need not proceed to ſhew the ſtrict Obſervance of this Ninth Commandment, according to the Explanation given, for every Body who hath had any Dealings with the Perſons whom I have brought as Inſtances, is (no doubt) ſo fully ſatisfied in this reſpect, as to decline any farther Conviction; and from the laſting Impreſſions which his own Experience has imprinted, can ſcarce ever forget how he came by his Knowledge.

But as there may ſtill be ſome Miſtakes committed in the Diſcharge of this Duty, by ſuppoſing thoſe Perſons to be our Neighbours, who are not, and by neglecting thoſe who really are, therefore this Point ought by all Means to be ſettled. Now from the general Notion of Mankind, and the Reaſonableneſs

bleneſs of the Thing itſelf, it is allowed that when a leading Man, or rather a driving Man in a Country, that is to ſay, a genteel, rich, powerful 'Squire, Captain, or Colonel of the Militia, whoſe Wealth appears in a numerous Train of Servants, not deſigned for Labour, but educated as Gentlemen; in led Horſes, coſtly Furniture, and magnificent private Buildings: Whoſe Power diſplays itſelf in the Authority he exerciſes over all Perſons of inferiour Fortune; in the Fear and Trembling with which his Vaſſals obey him, and in a Facility of ruining any Perſon who oppoſeth him. Who by his ſuperiour Fortune and Merit, preſides with equal Authority at Races and Turnpike-Boards, Clubs and Grand Juries, Cock Fights and Veſtries; I ſay, when a Perſon of this Rank and Quality condeſcends to let his Cloud-top'd Palace overſhadow a Parcel of Cottages, he inſiſts upon their Owners uſing him as a Neighbour, and is ſo kind as to accept of all Sorts of Preſents, Loans, Services, Reſpects and Honours, and hath ſuch an Opinion of their unfeigned Friendſhip and good Nature, that he doth not judge it neceſſary to make any Return; nay, frequently upon the Footing of Familiarity, will go himſelf and take as much as he pleaſeth of any Thing which he wants, and they have. Now it appears, hence, that they all reckon him their Neighbour, doing him

him all the friendly Offices, and kind Services in their Power, and calling him by that Name, whenever they have an Opportunity: For Inſtance, if any Stranger enquires for the Squire's Houſe —— Sir, he lives but two ſhort Miles beyond us, we have the Honour of his being our near Neighbour: But ſtill it is not to be thought, that becauſe he is their Neighbour, therefore they are his: This would be a falſe Converſion, and juſt as if a Man ſhould ſay, The *Romans* regarded *Nero*, therefore *Nero* regarded the *Romans*; no, the Caſe is quite otherwiſe. If the Squire goes a Hunting, he is at Liberty, as a rich and powerful Neighbour, to ride through their Corn, drive through their Gardens and Hay-guards, and is but ſcurvily uſed if they do not break down their Fences, level their Ditches, and make all clear before him: But if any of them ſhould expect a Return of theſe Civilities, or offer at any Familiarity, every Servant in the Houſe can eaſily let him know at what Diſtance he muſt keep from the Palace Gate, and that the Stocks waits that vulgar Foot which treads forbidden Ground. All this ſhews that a Reciprocation of Neighbourhood doth not ſubſiſt between Perſons ſo different in their Circumſtances, and that friendly Acts can (as Logicians term it) only be proved due *a poſteriore*, and not *a priore*, that is, from him who is behind Hand in the

World, and not from him who is before Hand; just as when a Crowd rushes through a narrow Passage, the foremost are always pushed on in their Way by those who follow, and all the Return these expect, is to be retarded themselves.

It must indeed be owned, that there are certain Seasons which return at unequal Intervals, and are vulgarly called Elections of *Representatives*, or Times of kindling publick Fires, and blowing up Coals to forge Instruments or *Tools* for the private Use of a few Goldfinders. Upon these Occasions, all the forementioned Duties are reversed, for some few Days, the Machanick then is entertained, and hath Court paid him by the Squire, the Cobler is accosted and caressed, called Sir, Mr. *Jobson*, Neighbour, or Cousin, according to the Familiarity necessary upon the Occasion. Men fond of reducing every Thing to Antiquity, conclude from the Nature of this Custom, and upon its always taking Place upon the Death of a K——g, that it is a Relique of the old Saturnalia, when all Persons were upon a Level, and of the Golden Age, when there were no Slaves nor any Tyrants. But if it had any such Foundation as this, it could never be encouraged and supported by Authority, since our Superiors are better State-Physicians than to be ignorant of the Malignancy which attends a Disorder

order called, *Libertas Epidemica*, the Effect of a Saturnine Conſtitution. Others ſay, that this Behaviour in a Perſon of Quality is a kind of Teſt of his Abilities to ſerve his Country, and a Proof that he can put on all Shapes, and vary his Behaviour from the moſt lofty to the moſt complying for the Good of the *State*, tho' there are not wanting ſome malicious Perſons, who report that he is, at this Time only making the Diverſion of the Credulity with which the Populace receives his Compliments and Promiſes, and ridiculing and deſpiſing their Ignorance in Politicks.——But this is a Digreſſion: I only meant to obſerve from the Infrequency and ſhort Continuance of theſe Ceremonies, that they can be no Objection againſt the general Behaviour of the moſt polite Part of Mankind, and their common Way of underſtanding the Word *Neighbour*; and that therefore they cannot deceive or miſlead any of our Gentry, ſo as to make them guilty of any Meanneſs, ſuch as Familiarity, Freedom, Condeſcenſion, or Kindneſs to any poor deſpicable Family that lives near them; ſo that any low, diſtreſſed, ſtarving Creatures are not all Objects of neighbourly Offices, and therefore that it is no Breach of this Commandment, for a rich, potent, pampered Gentleman to neglect, contemn, and break his Word with them. The Caſe is quite otherwiſe with Regard to thoſe

who are in Reality his Neighbours, Persons equally rich and powerful, who have a Relish for the same Pleasures, can assist one another in the same Interests, or, in Case of a Breach, can do one another an equal Share of Mischief. No, Persons thus circumstanced, have a greater Regard for the Commandment, and better understand their own Welfare, than by open Slander, evil Purports, and false Witness to commence Acts of Hostility with a powerful Neighbour, which could not be ended so quick as when they have to deal with a poor mean Scoundrel, but from their equal Abilities might end in the Ruin of both Parties. I could insist upon a Number of Particulars, all tending to shew how cautious polite People are of talking Evil, or bearing false Witness against their Neighbour, or one whom they are afraid of; and that, although a scandalous Report should be handed from one to another, although five thousand well-bred Persons, not one of them omits doing it under the strictest Tie of Secrecy, protesting they cannot believe a Word of it, although they had it from very good Authority; that they never would have mentioned it, only to be better informed, and wish with all their Hearts, that those who publish it may prove Liars, at the same Time touching every Circumstance of Infamy with such Tenderness and Delicacy, that if a Person was under the Necessity

ceſſity of having his Character diſſected, he may be ſure no Operators would give him leſs Pain. But for Brevity's Sake, I paſs theſe and ſeveral other Particulars to illuſtrate the Neceſſity and Obſervance of this Commandment, forbidding falſe Witneſs againſt our Neighbour; beſides, from what I have already ſaid, a good Memory will eaſily ſupply the reſt.

As for the Tenth Commandment, after what hath been ſaid upon the Eight and Ninth, and the Explanation of the Word Neighbour, it ſeems almoſt needleſs to ſhew how ſtrictly it is kept by the better Sort; for what need a Man covet the Property of his Neighbour, if he already looks upon it as his own? In this Caſe, it is plain, he need only fall to and enjoy: Or, again, how is he in any great Degree guilty of coveting his Neighbour's Property, who the Moment he covets, excludes the Proprietor from being his Neighbour? Or ſuppoſe the worſt, and that is, that he hath a little tranſcient Deſire of uſing any Thing belonging to another, yet ſtill this is not, in Perſons of Figure, coveting; for coveting is a fixed and fraudulent Deſire of depriving another of his Property. Now, it is plain they never do this with Regard to any Article ſpecified in this Law, ſuch as *Houſe*, *Wife*, *Servant*, *Maid*, *Ox*, *Aſs*, &c. For in the firſt Place, what Man of Taſte is

not

not ſo far from coveting his Neighbour's Houſe, although ever ſo grand or coſtly, that, if he hath one of his own, doth not prefer it in every particular, nor can be made to perceive the leaſt Beauty or Conveniency in the other's; and if he hath not one of his own, doth he not profeſs that he will build one in quite another Taſte, vaſtly more *Italian*, and better ſuited to our Climate, as being contrived to keep out the Heat from Perſons who have the *Fortune* to be too warm? And doth not his Lady too, ſee infinite Faults in her Neighbour's Houſe, the Furniture being either poor, paultry, and improper, or having caught her Death of Cold in a large Room, or being ſtewed to Death in a ſmall one? Again, doth a Man of Rank ever covet his Neighbour's Wife? Doth he deſire any more than a little polite Converſation with her; at the ſame Time diſclaiming any Property in her? How is this more criminal than if he deſired to take an Airing on his Neighbour's Horſe, or in his Coach or Chariot? Point me out any Gentleman of Gallantry who is not ſo far from coveting another Man's Wife, that, when the Huſband freely reſigns her, doth not chuſe to throw her back either upon the Huſband, or upon the Publick, rather than be thought to covet her? As for Men and Maid Servants, it is plain, from the Impoſſibility of their pleaſing polite Perſons,

and

and their being daily turned off for Negligence or Dullneſs in the eaſieſt Trifles, that they are far from being coveted, and only made uſe of as neceſſary Evils.

I have already ſhewn, that Oxen, if they are fat or otherwiſe uſeful, become a rich Man's Property, ſo that it would be abſurd to ſuppoſe he coveted his own; and Aſſes being of little Uſe in this Country, except for ſick Folks, it is not the Aſs, but the Aſs's Milk that is coveted; and ſure the poor Owner may be proud to beſtow it to ſave the Life of a young Heir in an hereditary Decay, or of a Lady who hath got a polite Diſorder from her Huſband, or of her Huſband who hath got it from ſomebody elſe.

Upon the Whole, it is evident, that People of Faſhion, Rank, Taſte, Quality, Condition, Diſtinction, Politeneſs, Breeding, Figure, Fortune, and Splendour, are the only ſtrict and religious Obſervers of the Ten Commandments, according to their genuine Senſe, and as I have juſtly and faithfully explained them, and that all the reſt of Mankind are the greateſt Tranſgreſſors of them taken in the ſaid true Senſe. —— And now that I have thus vindicated, aſſerted, and maintained the Religion, Honeſty, Honour, Liberality, Temperance, Soberneſs, Chaſtity, Benevolence——in ſhort, conſummate Virtue of our Nobility and Gentry againſt

this

this malicious and audacious Writer; I beg Leave, leſt tender and delicate Minds ſhould afflict themſelves even for being ſuſpected, to give ſuch a ſhort Sketch of his Character and Education, (which on Account of their Obſcurity, I collected with no ſmall Trouble) as will entirely free them from any further Uneaſineſs.

He was born of obſcure and ignoble Parents, his Father being no more than a Woollen Drapier in *Francis-ſtreet*, *Dublin*, at the Sign of the Braſs Shuttle. He was, through their own Care and Ignorance of the World, inſtructed in a Religion and Principles ſo unpolite, ſo unbecoming a Gentleman, and yet ſo obſtinately adhered to, that he became altogether diſqualified in this reſpect, for the Converſation of the Great, and incapable of raiſing his Fortune by a genteel Flexibility of Conſcience, and a decent Compliance in religious Affairs. When he went to School he had no Body to attend him, his Wig was often uncombed, and generally unpowdered, and there are Perſons who can witneſs that they have frequently ſeen him with his Coat out at the Elbows, and Holes in his Stockings; his Parents were ſo negligent as to give no private Directions to his Maſter, ſo that he was ſcolded, abuſed, and whipped if he neglected his Leſſon, which contributed perhaps to his Knowledge of

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ſome uſeleſs Scraps of *Greek* and *Latin*, but utterly deſtroyed other more uſeful Qualities, ſuch as a bold, forward, intrepid Spirit, and a Behaviour which would have been of Service in puſhing him on in the World. In the mean Time, when he was at home he was frequently debaſed to the Inſpection of his Father's Affairs, ſcandalized himſelf by an Acquaintance with ſeveral Weavers, Dyers, &c. diſputed, argued, and became intimately inſtructed in their mean dirty Trades, which every free-thinking, generous *Briton* holds in the utmoſt Deteſtation. It was now debated among his Friends, whether he ſhould be initiated in ſome profitable Mechanick Art, or be bred a Scholar; his Father was for the former, arguing that to make him a Man of Learning, required a long Time, much Labour, and an extraordinary Expence, which was ſeldom repaid; that his Circumſtances were but moderate, and that his Son required a Support which could be raiſed ſuddenly; but the Mother's Reaſons, ſaying ſhe could die with Pleaſure, if ſhe once ſaw her Son in the College, could not be confuted. Upon this he entered the Univerſity; where, inſtead of improving himſelf in Gentlemens Company, and going through the proper Exerciſes, ſuch as Plays, Balls, Ridotto's, Paſtoralo's, Maſquerades, Conſorts, Taverns, Private Publick-Houſes, *&c.* he ſat down

muſed over a Parcel of antiquated Cuſtoms, and exploded Faſhions. When he ſhould have been at a new Farce or Harlequin, he was reading an old romantick Comedy. When he ſhould have been diverted with a new *Italian* Solo, he was humming over an old *Italian* Ode. When he ſhould have been making himſelf acquainted with all the Modes and Names of modern Dreſſes, he was puzzling himſelf with the different Cuts of the *Roman* Toga. Inſtead of frequenting polite Aſſemblies, as Rings, Races, Reviews, and Parliament Houſes, he did nothing but dream and weep over the Ruins of ancient Theatres, Circus's, Legions, and Senates. Inſtead of inſtructing himſelf in the Religion of the preſent Times, he uſed to pore over old *Heatheniſh* Books of Divinity, *Jewiſh* Fables and Legends, together with a Syſtem of obſolete Precepts wrote by a certain King born in the Reign of *Auguſtus*; and was often heard to ſpeak with extravagant Praiſes of the Morality and Wiſdom of the Ancients. All this tended to give the polite diſcerning Part of the Students a contemptible Notion of his Genius and Principles, in which they were perfectly confirmed by his Method of Converſation: Where, inſtead of entertaining the Company with Diſcourſes about Dogs, Horſes, Drinking-bouts, Toaſts, Oaths, Orange Wenches, Surgeons, Miſſes, Courage, Duels

Duels and Gallantry, he was perpetually diſturbing Company either with Silence, or with muſty diſagreeable Obſervations on Government, Policy, Trade, Morality, Hiſtory, or Religion; ſo that at laſt no Gentleman would converſe with him; and he left the College with ſuch a Character, that he is to this Day looked upon as unworthy any Proviſion either in Church or State.

As my genteel Readers are, I am confident, by this Time, rid of all Uneaſineſs with regard to what ſuch a Man could ſay of them, I flatter myſelf it would give them ſincere Joy, if they knew that this Defence of their Virtue hath been undertaken by one of their own Body; to ſatisfy them therefore in this Point, I beg leave, before I conclude, to give them ſome Account of my Parentage, Education, and Character, that they may enjoy themſelves, and triumph in reflecting on the Difference between a Man of Family and Breeding, and one of our Author's Obſcurity and Qualifications.

My Father was as fine a Gentleman as any in the Kingdom. I remember three Families with their Coaches and Attendants to have ſtaid together a long Time at our Houſe, and that was the Time that my Father refuſed twenty Guineas for a beautiful Setter, but unluckily loſt him at Play, his Caſh falling low. My Mother was a Lord's Daughter,

bred in *London*, and a Lady of ſuch ſuperior Senſe and delicate Taſte, that my Father left the Direction of all his Family Affairs to her. However, ſhe would ſometimes condeſcend to humour People, if they ſpoke her fair; which was inſtanced in her complying with a near Relation of my Father's, an old doating Biſhop, in a Requeſt he made of her getting a private Tutor for me. Accordingly one was provided from the Univerſity, and was upon as good a Foundation in our Family as the Cook, if you except the Benefit of Veils. But ſhew as ſoon obliged to turn him off for many Reaſons, for he grumbled at waiting on me in the Quality of a Servant, would let me go by myſelf to the Little-Houſe, took more upon him than the Butler, and never could be civil to my Mother's Maid. Nay, when he firſt came, he expected to ſit at Table when Company dined with us. The firſt Day he actually did ſo, and ſat after Dinner till a Bottle was drank; and would have ſat longer, chattering with a great deal of Impertinence about Things that happened, God knows when, in *Greece* and *Rome*, but that my Mother being out of all Patience, ſent a Servant to whiſper him to retire. However, ſhe was prevailed on to bear with him till his Quarter was up, in regard to the Biſhop that recommended him. After this, ſhe was perſwaded to take one or two more, but could get no

Good

Good of them. At last there came a *Frenchman* who was in Orders, and had been bred in * *all the Colleges in France*, and beside Letters, undertook to teach me to dance, privately. This Gentleman, by his condescending Behaviour, gained the Hearts of all the Servants, the high Esteem of my Father and Mother, and my Love entirely; for he let me do as I pleased, and did himself every Thing I or any Body else pleased. He was not with us above two Years, when my poor Mother died: Upon which, by the Bishop's Instigation, I was sent to a publick School, where I was used most inhumanly, being obliged to go to Bed early, rise early, and spend the whole Day in puzzling and plaguing myself with Rubbish of dead Languages, not in the least useful to a Gentleman. As soon as my *Father thought me fit*, he entered me a Gentleman-Commoner in the University.--In this Situation my Genius opened, and my Parts displayed themselves; for being put above the Necessity of poring in the old Way, I applied myself to the Study of Politeness, and having had a good Foundation laid in my younger Days, soon drew the Attention of every Mortal upon me. If I was not flattered by some of my Friends who told me so, I was

* *So some Schoolmasters from that Country have advertised themselves.*

was often even ſhewn as I walked the Streets.

——To have fine Parts, was then the Faſhion in the College; which was ſhewn in never reading a Chamber Lecture, except as we were going from Chappel to our Tutor's Chamber to be examined, or a publick Examination, till the Night before, Part of which was ſpent in borrowing Contractions, Part in aſking others for the Anſwers to a few Queſtions that are generally put, and the reſt in drinking Coffee to keep us awake, in *order* to read. The Examiners generally knew the Men of Parts, and ſo thought it needleſs to put us any Queſtions at all, whereupon we often came out of the Hall without miſſing a Word, of which we boaſted in all Companies out of the College for a Month after. Nay, my Father had often an Account from good Authority, that I went *in*, the laſt Examination, and did not miſs a ſingle Syllable, which Report often gained me a handſome Preſent, or a yearly Addition to my Allowance.

The Bulk of my Time was employed in giving other Proofs of my Parts; for Inſtance I ſhewed a ſolid Head by drinking ſo many Bottles or Bowls at a ſitting, the Exquiſiteneſs of my Taſte by the Dinners and Suppers I beſpoke at the Tavern, the Brightneſs of my Fancy in my Choice of Bugles, Lace, Stock, Knee, and Shoe-Buckles, my Vivacity in quickly ſpying and flying from a Dun, my Invention

Invention in the various Ways of raiſing nad borrowing Money, my Humour in a great Flow of genteel black-guard Expreſſions, and being able to converſe with Ladies in them; my Wit in uſing Words with double Meanings, one for the Ladies and the other for Nobody, my Memory in repeating in one Company all the Chitt-chatt, Ribaldry, and Nonſenſe I heard in another; and finally, my Judgment in chuſing, from among both Sexes, for Companions and Intimates, ſuch Perſons as Nobody but one of my inquiſitive Temper could find out, and none but one of my delicate Turn could have a Taſte for. ——If I was confined to my Chamber (which ſometimes I could not avoid, for fear of being confined ſomewhere elſe) I ſpent my Time in reading Plays and Novels, and repeating Scraps of them in the Theatrical Way, or perhaps read a little of the *Greek* and *Roman* Authors, if I had them tranſlated into *Engliſh*.——When my Father ſent for me home, he was ſorry to ſee me look ſo thin, but very glad when he recollected it was owing to my hard Application, which was really the Caſe.——At length, I got my Degree with great Credit, and after that was ſent to the Temple; for my Father always intended to make a Lawyer of me; but not, as he often declared, that I ſhould get my Bread that Way,

Way, being entitled to a Fortune that put me above Buſineſs.

In *London*, I learned at ſome Expence, all the Refinements in all faſhionable Diverſions, particularly an accurate Management of Cards and Dice. In the Temple, I got rid of all the Prejudices about Religion, that remained upon my Mind, and was furniſhed with Arguments to juſtify any Action that was genteel and in Faſhion among Perſons of Rank. Had I not been furniſhed with juſt Notions of the Innocence of every Thing they do, and armed with Arguments to prove it to myſelf and others, I ſhould, in all likelihood, have made ſome very falſe Steps: For, when I came to Court, I ſhould probably have ſeen Things in a falſe Light, ſhould have ſtared and uttered bitter Cenſures, being ignorant of the Lawfulneſs and Uprightneſs of all the Pleaſures and Purſuits of that Place. But the Advantages of a genteel Education, were here moſt conſpicuous: For I ſaid to all Perſons Things ſo agreeable to their different Taſtes, and gave ſuch Reaſons for what I ſaid, I uſed ſuch a condeſcending Carriage to the great Man, and ſuch a lofty one to all thoſe he hated, I talked ſo clearly and vehemently againſt the ſuperſtitious Uſe of Conſcience; in ſhort, I ſo bowed or ſtrutted, laughed or looked ſober, chattered or was ſilent, flaſhed fluttered and capered, that I was allowed to be

the moſt polite, agreeable, ſenſible, learned young Gentleman that ever appeared there.

While I thus flouriſhed in the Eſteem of the Great, and triumphed in the Superiority of my Merits, my Affairs took a Turn that in ſome Degree damped my Spirits, and that in two Reſpects; for firſt, I was viſited with a Fit of Sickneſs, which I got by viſiting a young Lady at a late Hour; this confined me for three Months; and I cannot as yet ſay I have got rid of ſome Remains of it. Again, during this little Ceſſation from Gayity and Pleaſure, I received the doleful News of my Father's Death, attended with the reviving Account of his leaving me an Eſtate of four thouſand Pounds a Year, with not a Penny of Incumbrance on it——except a Trifle of a hundred thouſand Pounds, which I intend to diſpute, and ſo quickly enter upon the Premiſes entirely clear.——I muſt confeſs, I was at this Time put to ſome unuſual Difficulties to diſcharge the neceſſary Expences of my Illneſs and Lodgings; but my Landlord, then a very civil Fellow, promiſed to pay all, provided I made him my Agent, which I conſented to do, provided he gave good Security. After this, I ſhould have been ſorely diſtreſſed, if it were not for the Advantages of having been bred a Gentleman, and for ſome Time at Court: For Remittances having entirely failed, I wrote circular Letters to

all Persons of Figure in and about that Place, who readily sent me Presents, some a Shilling, some three Six-pences, some Half a Crown, but every one their kind Service. It is true, my Laundress's Daughter brought me three Four-and-nine-Pences, a Quarter Moydore, and a large Silver Pocket-Piece; but Six-pence from a Lady or Man of Quality, is more extraordinary, than if such Creatures gave all they had in the World.

Not long ago I hired a glittering Suit of Cloaths, with Hat, Wig, Sword, Cane, &c. from a Pawnbroker, for which my Landlord went Security. In these, I made my Appearance in the Coffee-House, attended by my Landlord at a Distance; when immediately a Number of Lords and Persons of Rank, all Courtiers, flew about me with open Arms, and almost stifled me with Embraces: They told me, that upon the News of my Troubles, they all to a Man, had jointly and severally resolved to get me a Place of great Honour and Profit: I thanked and embraced them a thousand Times, but told them there was now no Occasion; yet seeming to pause a little, I retracted, and said, that as the sudden Death of my Father had embarrassed my Affairs, such a Thing, for the present, would be of Use. Immediately they all crammed their Hands into mine, and in the most fervent Manner gave me their Honours and

Oaths

Oaths that I ſhould be inſtantly provided for. ——I then called them all into a Corner, and having got their Heads cloſe together within my circling Arms, I wedged in mine, and whiſpered them, that in my little Retirement, I was writing a Vindication of their Honours againſt this audacious Libeller, the Author of a Letter for aboliſhing the Ten Commandments. They clapped me on the Back, and told me, that both Houſes of Parliament, and the Privy Council, with all their Wives and Children, would for ever be obliged to me, and above all, recommended to me to be very clear and ſtrong in my Defence upon the Head of Adultery, for that it would be taken extremely well at Court.—— Upon this I took Leave; but called one of them aſide, a particular Friend and Intimate, and begged he would lend me half a Dozen Pieces: He anſwered me, he would with all his Heart and Soul——but that he had that Moment quite emptied his Purſe in diſcharging ſome Debts of Honour.

When my Landlord and I came Home, he, upon ſome ſcandalous Hints given him by the Scoundrel that kept the Coffee-Houſe, inſtantly changed my Lodgings; but I value that not, being ſecure of the tip-top Intereſt of the Kingdom, and in effect provided for; and if ſome Years ago an obſcure Drapier in *Ireland* (to whom our Author, I doubt not,

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is ſome Relation) was immortalized for hindering the Droſs of Braſs to be taken for Gold and Silver, with how much more Reaſon ſhould I expect a Place, Penſion, and eternal Honour for hindering the Droſs and Dreggs of the People to be taken for Perſons of deſerved Diſtinction, Honour and Virtue.

FINIS.